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THE JERUSALEM POST

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Baghdad Expels UAR Embassy Secretary

A United Arab Republic diplomat has been ordered to leave Iraq after alleged anti-state activities, Baghdad Radio announced yesterday.

The radio identified the diplomat as Tewfik Suliman Ababa, Second Secretary at the U.A.R. Embassy. It said he had been told to leave within 24 hours.

The Iraqi Foreign Ministry was said to have informed the U.A.R. Embassy that it had been proved the Second Secretary was carrying out anti-state activities.

The Iraqi Government found itself obliged to ask the Embassy to withdraw the Secretary in question and that he should leave Iraq within 24 hours," the statement said.

In Cairo, the newspaper "Al Ahram" claimed yesterday that British agents were "plotting anew in Iraq against the U.A.R." and had furnished arms to certain tribes on the Syria-Iraq border.

Cairo Threat To Blockade Eilat

WASHINGTON (UPI) — Cairo Radio is broadcasting in the Near East that the U.A.R. plans a campaign to close the Gulf of Aqaba to Israel completely.

The broadcast, said the U.A.R. delegate to the U.N. Legal Committee, has been instructed to raise the issue.

It was described as "working in harmony" with representatives of Jordan, Saudi Arabia, and other Arab states which are launching an "information campaign."

Israel, Jordan Agree on Bedouin

Jerusalem Post Political Reporter

Agreement was reached in the Israel-Jordan Mixed Armistice Commission yesterday on the transfer from Jordan to Israel on the Sarabin clan of the Azazmeh Bedouin tribe.

The agreement followed the Israeli proposal to admit the Bedouin tribe at last. Wednesday's M.A.C. session "notwithstanding the fact that no proof was produced to uphold the Jordanian claim of the Bedouin's former permanent residence in Israel. Israel's proposal was made in line with its declared policy of cooperation and maintaining good relations with their neighbors."

Israel's readiness to accept the Bedouin with their belongings is to be considered a one-time gesture without prejudice to her position, the Israeli representative at the M.A.C. said. He added that Israel had acted on the understanding that with this gesture of goodwill the matter was settled.

Yesterday's concluding statement of the M.A.C. (Continued on Page 3, Col. 7)

Jordanians Arrest 17-Year-Old Hiker

Jerusalem Post Reporter

Tehuda Paker, 17, of kibbutz Yiftah in Emek Yizreel, was arrested on Sunday by Jordanian security forces while on a lone hike on Gilboa mountain, near the Jordan-Jordan armistice line.

The Jordanians notified U.N. observers of the arrest, alleging the boy attempted to cross the border into Jordan.

An Israeli police investigation in the area, following the Jordanian report, revealed that Tehuda Paker had left kibbutz Sunday morning for a day's hike and failed to return.

Israel's representatives on the Israel-Jordan M.A.C. have requested the boy's release.

DAVID BEN GURION

November 3, 1958

ב' חנוכה תשעט

To the Citizens of Israel

The choice in today's elections lies between our road, representing the chief power of the people and the irresponsible, confused road taken by dozens of small split factions.

The difference between our road and that of our opponents is this:

1. We favour an integrated Jewish nation; we oppose communal separation.

2. We favour freedom of conscience and religion, and the fulfillment of religious needs by the State; we oppose the use of religion as a political weapon, for purposes of religious and anti-religious compulsion.

3. We favour any creative enterprise—private, labourite or governmental—but are opposed to private profit monopolies.

4. We want peace with our neighbours; we oppose the eternal enmity declared by Herut to last, as it were, until the Arab peoples present us an Israel stretching to the Euphrates on a silver platter.

5. We favour a foreign policy in line with the needs of Israel and world Jewry; we oppose any slavish adoption of "revolutionary" slogans advocated by the factions of the Left.

6. We favour a society based on freedom, equality, tolerance, mutual aid and a love of humanity. We are opposed to a regime promoting class distinctions, exploitation and deprivation.

7. We favour the constituency election system, because it ensures maximum national solidarity and maximum responsibility on the part of the government and the opposition. We oppose proportional elections because they promote splinter factions, dissunity, blackmail and a lack of responsibility among the smaller parties, whether in the coalition or the opposition.

It was the road we chose that brought about the Declaration of the State, our victory in the War of Liberation, the Aliyah of a million Jews, the establishment of 450 new villages, the formation and organization of the Israel Defence Forces, the construction of 225,000 new apartment units for new immigrants and old timers, the development of many areas in Galilee, the South and the Negev where a quarter of a million Jews are now settled, the Sinai campaign which increased our security, our honour and the glory of our armed forces throughout the world and assured the freedom of navigation from and to Eilat; the introduction of free, compulsory education in elementary schools, and to a growing extent, in secondary schools as well; ever growing recognition of Israel among the nations.

The support of the majority will enable us to continue the task of promoting the progress of our State, of the nation, of each and every Israeli.

You, the voters, must decide.

DAVID BEN-GURION



Section of Jaffa Road, showing part of the 40,000 people who lined the street to pay their last respects to Mayor Gershon Agron. Brus Photo

NATION PAYS HOMAGE AT FUNERAL of GERSHON AGRON

Jerusalem Post Reporter

The State of Israel and the City of Jerusalem yesterday paid final homage to Mayor Gershon Agron, who was laid to rest in the Har Hamenuhot cemetery, high on a hill commanding a beautiful view of the city below.

The Shah, who was greeted with a 21-gun salute on his arrival yesterday morning, was visited by King Hussein at Basman Palace. The Shah repaid the visit to Hussein in Zafra Palace.

The latter meeting lasted half-an-hour and was attended by Haifa Majali, the Jordan Prime Minister.

'Journalist And Public Servant'

Mr. Moshe Sharett said of the funeral:

The shocking tragedy has robbed us of a man incomparably dear to us. It has robbed a fine family of its beloved father and has robbed many of us of a cherished friend; it has deprived the capital of Israel of its head and crown.

We are bereaved of a man possessed of all the strength and ability, a man born with energy, initiative and imagination, a man with the ability to revitalise and to create.

And not only this, but he possessed the characteristics of a hard worker and an outstanding executive. He was a man of deep sympathy and understanding, stout-hearted, devoted with all his soul to his family, faithful and kind to his friends, a radiant personality such as is not often seen, a man entirely devoted to his fellowmen, endowed with a fine aesthetic sense.

David Ben Gurion

His roots were deep in Judaism. In his youth, he was captivated by the magic of the illustrious and devout Shemaryahu Levin, his great mentor in Zionism.

The coffin was then borne by members of the Local Authorities Union, headed by Mayor Haim Levanon and Abba Khoushy of Tel Aviv and Haifa respectively, and other mayors, including the mufti of Bait Safafa. The coffin was placed in an open hearse, covered with wreaths.

Ahead of it marched 2,000 Jerusalem schoolchildren of the eighth grade. As the children reached King George Avenue, the end of the procession, still passing the Municipality, half a kilometer behind. Flags along the route were lowered to half mast. A brief halt was made at the corner of the street leading to the offices of *The Jerusalem Post*.

The hearse was followed by Mrs. Ethel Agron, wife of the Mayor; his son, Daniel; and his daughter, Verda.

Next came the President and Mrs. Ben-Zvi; Mr. Nahum Nir, the Knesset Speaker; Prime Minister David Ben-Gurion; Chief Rabbi Nissim; Justice Olsan, President of the Supreme Court; Members of the Jerusalem Municipal Council; the Foreign Minister, Mrs. Golda Meir; Finance Minister Levi Eshkol; the Minister for Religious Affairs, Rabbi Y. Toldoan; Minister of Agriculture, Kdush Lur; Minister of Justice, Izhak Rosen; Minister of Education, Zalman Aran; Minister of Police, Behar Shitrit; and Minister of Development, Merdeka Bentov.

They were followed by members of the Jewish Agency Executive, Dr. Nahum Goldmann, Mr. Zalman Shazar and Dr. Dov Joseph.

The diplomatic and consular representatives included Mr. Ogden Reid, the American Ambassador, as well as the (Continued on Page 3, Col. 3)

Wider Field

Journalist and editor

and author without peer. In

the struggle against the White Paper and the regime of oppression set up to defend it, he proved to be a courageous fighter, a true leader who stood against the enemies.

The battle then fought by *The Palestine Post* is engraved in the memory of all who witnessed it and who participated in it. It was a courageous and honoured paper and its courage was rewarded during the same.

This English-language news paper in Jerusalem served as an effective weapon, a paper which was proud of its Jewish heritage and its Jewish consciousness.

Gershon Agron

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Social & Personal

Foreign Minister Galiel Meir yesterday received M. Pierre Auger, Officer, the retiring French Ambassador.

Prof. Katsu Matsumoto, Professor of Economics and Political Science at the Waseda University in Tokyo, now in the country as guest of the Foreign Ministry, yesterday visited the U.S. American offices and was received by the Director-General, Mr. Yaacov Efron.

The Annual Chrysanthemum Tea (all proceeds in aid of the Wizo Children's Fund) will be held tomorrow, 4 p.m., at the home of Mrs. Friedberg, 14 Rehov Tel Aviv, Jerusalem (No. 4 bus). A flower-arranging contest will be held, and those wishing to compete should bring their entries before 4 p.m.

Nigerian Student Crashes Border

By ALLEN H. PODET
Jerusalem Post Reporter

A 20-year-old Columbia University student succeeded his climbing over the Egyptian border into Israel at 3 p.m. yesterday before astonished Arab border guards at Mandelbaum Gate could open fire.

Olaibisi Ajala, a Ghana-born Nigerian doctoral candidate at Columbia University, had been climbing for two years of a four-year world tour to gather material for a thesis in psychology decided that he had seen enough in Jordan after two days, and drove up to the Gate on his motor scooter to cross into Israel, but he was denied permission.

"I came back to the gate 15 minutes later," he said yesterday, "and asked the guard for a map. When he turned aside, I gave him the gun and ran away."

Lucky for Ajala, the guard was too surprised to shoot until he was out of range. "I noticed the Israeli authorities as I passed, but I was so close to the border that I just kept on going," he added.

According to Dr. Yosef Ajala, who heads the Jordanian authorities sent a two-man delegation to demand Ajala's return from the Israel Immigration Office. The immigration officials refused to do so, as did the British and Ghana representations in Jerusalem.

Finally, after receiving written guarantees from the Jordan authorities, Ajala went with the British Consul and the Ghana Ambassador back to the Jordan border where the appropriate forms were filled out to make his entry legal.

Ajala says he has been through Canada and America, Western Europe, Poland, Russia, Africa, and most of the Middle East. He plans to take a train to China, on his scooter, after spending two or three weeks here.

Russia Opposes Joint Underground Blast

GENEVA (Reuter). — The Soviet delegate to the three-power nuclear conference said here yesterday his Government would not agree to the carrying out of joint underground explosion with the U.S. and Britain.

Mr. Selwyn Taarapkin, the Soviet delegate to the Geneva nuclear conference, told reporters before yesterday's session:

"The object of our negotiations here is to stop all kinds of nuclear tests and not provide situations for new ones to be carried out. We are against all tests, no matter how they are organized."

Peking Press Ignores K's India Reference

PEKING (Reuter). — The horse expressed by Mr. Nikita Khrushchev that China and India would settle their border dispute by negotiation continued to go unreported in the Peking press yesterday.

Details have not yet been published here of the text of the Soviet Prime Minister's speech at the closing session of the Supreme Soviet last Saturday, in which Khrushchev would be happy to see "no more incidents on the Sino-Indian frontier."

Peking newspapers have so far reported only that Mr. Khrushchev spoke about the general world situation and Soviet foreign policy.

(1) Moscow, TASS said Peking Radio had broadcast the full text of Mr. Khrushchev's speech.

RADAR. — Trans-Canada Air announced in Montreal yesterday that it will bounce radar beams off the surface of the ocean to guide the jet aircraft it plans to use on overseas flights, which are expected to begin next spring.

ISRAEL NATIONAL
OPERA
Opera House • Al. Cogan
1. Allenby Rd. Tel Aviv
MADAME BUTTERFLY
with
MICHIKO SUNAHARA
Premiere: Sat. Nov. 14
Tues., Nov. 17. Tues., Nov. 24
ALEXANDRA
Mon. Nov. 18

All performances start at 8:30 p.m.
Tickets at the Box Office
(10-12-40) Tel. 37782
Tickets in Malta: Grammaphone
Subscription Box: Tel. 37782
Subscription Tickets available at the Opera House between 8-11 and 4-6.

Knesset to Meet End of November

Jerusalem Post Knesset Reporter

The Fourth Knesset will be convened for its opening session either on November 22 or November 26 — depending on how quickly the election results are gauged.

Provision for the convening of a new Knesset is made in the Basic Law: The Knesset, which says that the Knesset shall convene for its first meeting on Monday in the second week following the publication of the election results.

The Basic Law further requires that the election results be published in English within 14 days from election day.

This means that if the results are published by Friday, November 12, the Knesset will be convened on November 22; if they are published after that, the Knesset will be convened on November 18. (In 1958 the results were gazetted on the 12th day after election day.)

President Opens Session

The first Knesset session is opened by the President of the State, who turns the chair over to the oldest Knesset member present.

The oldest member then makes his declaration of allegiance as a Knesset member — "I pledge myself to bear allegiance to the State of Israel and faithfully discharge my mandate in the Knesset."

He then reads the text aloud to the members of the Knesset and each of them rises in turn and declares: "I so pledge."

The House then elects a Speaker. While this election takes place regardless of whether a new Government has already been formed, the election of committee chairmen may be delayed pending formation of the Government. In 1958, committees chairmanships were not decided on until December, although the general elections took place at the end of July.

B-6 and U Nu Appear Together on T.V.

NEW YORK (JNA) — Prime Minister David Ben-Gurion and former Burmese Premier U Nu, agreed on a nationally televised programme broadcast in the U.S. on Sunday that the real danger to the world was not the threat of war, but the widespread poverty of millions of persons in many countries.

Mr. Ben-Gurion and U Nu appeared on Mr. Edward R. Murrow's film "Small World" programme.

Prime Minister Ben-Gurion declared: "I don't think there is a madman in any great state who is going to make war. The real problem of our present world is the poverty of many peoples in many parts of the world and the abundance in other parts of the world."

President Y. Bahalou appeared for prosecution.

B.O.A.C. RESUMES ISRAEL FLIGHTS

LYDDA AIRPORT — Thirty English journalists and public figures arrived aboard a B.O.A.C. Britannia on Sunday night to mark the resumption of the airline's service to Israel. The plane took off an hour later for Tel Aviv with 15 passengers en route to the Far East. (Itim)

Watercolours. Belt Disengoff. 10-1. 47.

Oils, gouaches by Michael Argov, Helena Rubinstein Pavilion. 10-1. 47.

Antique Glass Exhibition, Museum Haaretz, near Ramat Aviv. 10-8.

Paintings and Sculptures, auspices Israel Painters & Sculptors Association. Artists House. 10-7. 17. Morning Melodies. 6.00 Close Down.

11.00 a.m. Popular Concert: Vaughan-Williams: Suite "The Wasps"; Faure: Oriental Suite; Rachmaninoff: "Paganini"; Chopin: "Fantasia-Imprudent"; Vivaldi: "Four Seasons"; 12.15 "Concerto." Naama Schlesinger: "Four Landscapes," for Orchestra. 1.45 Special Foreign Language Programmes. 5.15 Summer Concert: Suppe: Overture "Bocaccio"; Puccini: Arias from "Turandot"; Verdi: "La Traviata." 5.45 & 7.15 a.m. 1.15-3.15.

1.30-3.15 a.m. 7.15 a.m. 10.30 a.m. Charlie Chaplin Show.

ZION: Quiet Flows the Dan (Part 1). 3.30, 6.30, 9.

TEL AVIV: Les tricheurs (The Thieves). 3.30.

EDISON: The Hanging Tree. 10.00 Time for Servants.

ON THE AIR

ARABIC PROGRAMME

FIRST PROGRAMME 8.30, 10.45 & 12.45 M.

News: Hebrew 6.30, 7.00, 9.00 and 11 p.m. English 2.00 p.m.

French: 2.15 p.m.

6.30 a.m. Religious Service (English). 6.45 Musical Clock. 6.45

7.00 a.m. 7.15 a.m. 7.30 a.m. 7.45 a.m. 7.50 a.m. 7.55 a.m.

Judge Kennett found that it was unjustified to hold Hasson any longer since the police had not yet filed formal charges against him.

In passing sentence, the Court took into consideration his age, the fact that he had pleaded guilty and his expression of regret.

Court was composed of Presidents Y. A. Sosai and Judges E. Vinogradov and Y. Cahan, Assistant District Attorney Y. Bahalou appeared on Monday.

Mr. Ben-Gurion and U Nu appeared on Mr. Edward R. Murrow's film "Small World" programme.

Prime Minister Ben-Gurion declared: "I don't think there is a madman in any great state who is going to make war. The real problem of our present world is the poverty of many peoples in many parts of the world and the abundance in other parts of the world."

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The Weather

FORECAST: Stable conditions. **Synopsis:** A ridge of high pressure extends from the E. Mediterranean and causes a South-easterly flow with high temperature and dryness over our region.

A. Mean Temp. B) Minimum temp. C) Maximum temp. D) Maximum temp. expected today.

ARRIVALS

Dr. Y. Foerder, Chairman of the Board of Bank Leumi, from a trip to the U.S. and Europe on behalf of his company; Mr. Israel Weizmann, who participated in the meeting of the Weizmann Institute Board of Governors (By El Al); Dr. Shlomo, to participate in a meeting of the Board of Governors of the Weizmann Institute (By Alitalia); Dr. Gershon Schmidt, Chairman of the Scientific Council of the Weizmann Institute, from Zurich (By El Al); Mr. George Tauber, Israeli manager of the A.T.T., where he participated in the A.T.T. World Travel Congress (By Alitalia).

Weizmann Memorial Meeting at Rehovot

REHOVOT. — President Ben-Zvi and other state dignitaries on Monday attended the seventh memorial meeting for the late President Dr. Chaim Weizmann, held at the Wix Auditorium here.

Among those present were Mrs. Ben-Zvi; Dr. Nahum Goldman, President of the World Zion Organization; Mrs. Chaim Weizmann; Weizmann's three sisters; the Minister of Justice, Mr. P. Rosen; the Chief of Staff, Rav-Aluf Haim Laskov; Police Inspector-General Y. Nahmias; the U.S. Ambassador, Mr. Ogden Reid; the British Ambassador, Mr. Pauline Hanmer; the French Ambassador, M. Pierre Gilbert; Knesset Members, and members of the Diplomatic Corps.

The ceremony was opened by Mr. Abba Eban, President of the Weizmann Institute. Mr. Zalman Shazar, Chairman of the Jewish Agency Executive, who spoke after him, disclosed that in a private conversation with the President he had told him that his dream was to bring to a summit meeting the three then heads of the big powers, Truman, Churchill and Stalin, because he had even then realized the danger inherent in the development of nuclear power. All those present made a pilgrimage to the late President's graveside.

Allon Calls for Forced Loan from Wealthy

TEL AVIV. — Aluf Yigal Allon on Monday night demanded the imposition of a IL100-million compulsory loan on the well-to-do classes to completely eliminate the *matarot* within the next few years. He was addressing an Adulit Ha'avoda rally at Rehov Shabazi here. If the money for this purpose was not available, where had Mapai gotten the IL30-million it had spent on its election campaign, he asked.

Dayan Re-Appears In Yemenite Quarter

TEL AVIV. — After making a tactical withdrawal from the Yemenite Quarter (Karem Hatemanim) here on Sunday because of disturbances from hecklers, Aluf Moshe Dayan returned to the quarter on Monday evening and captured the attention of a 3,000-strong audience.

Refused to Make Way

The same happened with the two other Arab lists represented in the Third Knesset. They ran into some difficulties.

The Druse Sheikh, Saleh Khnefes, from Shafraim, of the Progress and Labour list, refused to retire, deciding to maintain his candidacy for the Fourth Knesset with an independent list bearing the same name.

Mr. Elias Hamid, of Bak'a el-Gharbiya, who represented this party in the Second and Third Knessets, will make his list, having devoted himself to economic projects rather than to politics.

The change in personnel in the two other Arab lists represented in the Third Knesset ran into some difficulties.

The Arab Independence list, with Mr. Jaber Muadji, of Yirka village in Galilee, in second place.

Outgoing, representing the "Little Triangle," heads the Agriculture and Development list, with Mr. Jaber Muadji, of Yirka village in Galilee, in second place.

It was estimated that a skaros here might reduce the poll by four or five per cent.

B-G in Final Speech In Shapirio Quarter

TEL AVIV. — An estimated 10,000 people of the Shapirio Quarter in the south of Tel Aviv gave Prime Minister David Ben-Gurion an electric welcome here on Monday evening, just short of the 7 p.m. deadline. There was an elaborately decorated speakers' platform and massive cranes. The audience was restless after the first few speeches and many began sending up stinging clouds of dust in this part-paved artisans' quarter, a traditional stronghold of the religious and right-wing parties.

Lauding the fighting-brotherhood spirit of the army and pointing it out as an example, Mr. Ben-Gurion especially noted the efficacy of the recently adopted law governing electioneering methods in reducing the tone of the campaign and in reducing the amount of accompanying noise.

Speaking over Kof Yisrael, Justice Sussman re-emphasized the fact that "no matter what the condition existing on the outside, in the polling stations the voter is completely free of all possible pressures." He also reminded voters that:

"Polling stations will be open from 7 a.m. to midnight in smaller localities."

The only prior acceptable for identification in the polling station is the official identity card.

The placing of two ballots in the envelope, or the marking of the ballot in any way which makes it identifiable, voids the ballot.

Every voter is assured to a particular polling station and may not vote at any other station.

RESULTS OF PREVIOUS ELECTIONS FOR KNESSET AND MAIN TOWNS

	First No. of Votes	Knesset % Mandates	26.1.1949		Second No. of Votes	Knesset % Mandates	30.7.1951		Third No. of Votes	Knesset % Mandates	26.7.1955		Jlem Municipality No. of Votes	Tel Aviv Municip. No. of Votes	Haifa Municip. No. of Votes	1955 % 1955 %	Your Own Pre-election Estimate of Party Strength in The Fourth Knesset	
			No. of Votes	%			No. of Votes	%			No. of Votes	%						
All Eligible Voters	500,587	—	—	—	504,255	—	—	—	507,730	—	—	—	50,705	73.8	196,705	70.0	50,204	71.5
Voted	446,005	89.2	—	—	450,007	75.4	—	—	457,500	72.2	—	—	50,705	73.8	196,705	70.0	50,204	71.5
Valid Votes	434,684	—	—	—	437,488	—	—	—	440,210	—	—	—	50,705	73.8	196,705	70.0	50,204	71.5
Mapai	150,274	35.7	46	—	154,458	37.2	45	—	174,735	39.2	49	—	20,705	20.0	70,000	20.0	20,204	20.1
Herut	49,780	11.5	14	—	45,451	6.6	8	—	40,700	12.6	15	—	11,700	11.1	32,000	11.1	12,204	11.2
National Zionists	22,861	5.3	7	—	111,904	16.3	20	—	57,000	13.2	18	—	11,700	11.1	32,000	11.1	12,204	11.2
Aguda-Poalei Aguda	22,003	5.2	16	—	56,750	12.5	20	—	50,000	11.7	11	—	11,700	11.1	32,000	11.1	12,204	11.2
Ahdut Ha'avoda	64,015	14.7	39	—	54,000	12.6	8	—	60,000	4.7	12	—	11,700	11.1	32,000	11.1	12,204	11.2
Mapam	17,700	4.1	5	—	22,171	5.3	8	—	27,000	7.2	9	—	11,700	11.1	32,000	11.1	12,204	11.2
Progressives	12,146	2.8	4	—	27,000	4.8	8	—	24,000	4.2	8	—	11,700	11.1	32,000	11.1	12,204	11.2
Communists	12,425	2.8	3	—	26,000	6.7	8	—	22,000	4.9	8	—	11,700	11.1	32,000	11.1	12,204	11.2
Minorities	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other Lists	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

75,000 Israel Arabs Expected To Cast Their Votes Today

Jerusalem Post Reporter

The 75,000 eligible Arab voters, 75,000 of whom are expected to go to the polls today, account for eight per cent of Israel's electorate. But because of its importance as a marginal factor, the Arab vote is wooed by many parties which, between elections, may evince only cursory interest in the country's Arab citizens.

Since the Arab population of over 200,000 is divided by various communal and religious interests, it has so far proved impossible to organize one central party around which the majority of Israel's Arabs could rally. At today's elections, however, the Arab票 will be concentrated with six different Arab lists from which to choose — twice the number running in the 1955 elections. In addition, most parties also appeal to the Arabs for direct support, Mapam and the Communists included, even having Arab candidates included in their own lists.

KOL ISRAEL TO GIVE FIRST TOTALS 2 A.M.

TEL AVIV. — The first election results are expected to arrive at the Press Information Office here by 10 p.m. on Tuesday. They will come from small localities where the polls close at 9 p.m., and from places where all eligible voters have cast their ballots by 8 p.m. The ballot boxes in Elat will be flown to Beersheba during the voting.

There are some 28,000 eligible voters in the Negev, compared with only 21,000 four years ago. There are 18,000 in Beersheba, 5,000 in kibbutzim and moshavim, and over 7,000 in development centres.

There are also over 8,000 Negev Bedouin voters. To prevent being influenced by their tribal leaders, the polling stations are announced in the regional committee. The figures will be transmitted by special telephone to Kol Yisrael at Hatzkia, to Kfar Qassem, and to the Lydda meteorological station, however, had not spotted the object and could offer no explanation for it.

A Jerusalem resident, Mr. David Zinder, reported that he saw a long, pencil-thin streak of light in the sky at about 8 p.m. on Wednesday.

A similar phenomenon was reported from Beersheba just over a week ago.

EILAT'S FLOWN NORTH TO VOTE

Jerusalem Post Reporter

EILAT. — It is estimated that 100 Elat residents who are registered to vote in other districts will be enjoying free trips north.

Herut has chartered one bus and booked 25 seats on another. Mapai is providing a minibus to northern out-of-towners, and as a result of this, Elat's flights on Monday, Tuesday and Wednesday have been fully booked.

The airline had expected to run only two flights instead of five today, but the pressure of intending voters and holiday-makers forced it to restore two of the flights.

The smaller parties are also sending their supporters north to vote, by taxi, bus and plane. At the Lydda meteorological station, however, there was an elaborate decorated speakers' platform and massive cranes. The audience was restless after the first few speeches and many began sending up stinging clouds of dust in this part-paved artisans' quarter, a traditional stronghold of the religious and right-wing parties.

Lauding the fighting-brotherhood spirit of the army and pointing it out as an example, Mr. Ben-Gurion especially noted the efficacy of the recently adopted law governing electioneering methods in reducing the tone of the campaign and in reducing the amount of accompanying noise.

Speaking over Kof Yisrael, Justice Sussman re-emphasized the fact that "no matter what the condition existing on the outside, in the polling stations the voter is completely free of all possible pressures." He also reminded voters that:

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Ben-Gurion Voting At Sde Boker

By H. BEN-ADI
Jerusalem Post Reporter

TEL AVIV. — Prime Minister David Ben-Gurion will cast his vote today at Sde Boker. He will also visit the District Election Committee in Beersheba during the voting.

The Negev electoral district covers about half the area of the country, stretching from Beit Kama in the north to Nahal On in the south. The east to Elat in the south, the west to Eilat in the north.

The phenomenon which was seen by this reporter, touched off speculation as to whether it was a star, a jet-plane, a rocket, a "flying saucer," a Sputnik or a Lunik, and whether it was of Russian or American, Israel or Arab origin.

The Lydda meteorological station, however, had not spotted the object and could offer no explanation for it.

A Jerusalem resident, Mr. David Zinder, reported that he saw a long, pencil-thin streak of light in the sky at about 8 p.m. on Wednesday.

A similar phenomenon was reported from Beersheba just over a week ago.

Mystery Object Seen in Sky

Mystery Object Seen in Sky

Jerusalem Post Reporter

TEL AVIV. — A mysterious object was seen by the Tel Aviv skyline at

GERSHON AGRON: A FIGHTER AND HUMANIST

THREE EDITORIALS

Birth of a Newspaper

December 1, 1932

The Palestine Post (with which is incorporated The Palestine Bulletin) has been entrusted to a new management. The sole object of the new management is to publish a daily paper responding to the needs and tastes of British residents, other Europeans and Palestinians. Their interests served in various degrees by the Arabic and Hebrew Press, the Palestinians, too, may find in this journal certain acceptable features obscured by the specific character of the newspapers in the other languages of the country.

Progress in the development of a newspaper must be gradual, and with an English journal in this country it must be still more gradual. The reading public is limited, the advertising field restricted; but such is the confidence of the Publishers in the future of this enterprise that they are prepared to produce the newspaper at a sacrifice. The Management will do its utmost to enhance the value of the publication for all classes, and will expect thereby substantially to increase the revenue. Time will show whether the country is ripe for a progressive newspaper as nearly as possible approaching the standard to which European readers have become accustomed.

Published in Jerusalem in the interests of the entire population of the

country, nothing Palestinian will be alien to The Palestine Post. Whilst endeavouring to bring the outer world nearer both to the Palestinian and to the foreign resident, it will be our constant aim to help the non-Palestinian to acquire a fuller understanding and a deeper affection towards a land which is enshrined in the hearts of most of the races of the earth and in which it is his privilege to live and to work.

The Palestine Post will not seek to promote personal ambitions or party advantage. Its reports will be as objective as is humanly possible, and its criticism informed, legitimate and helpful. In criticism and in reports, the studied purpose will be the present and future welfare of the country and of its people; and the Management will make no attempt to conceal its conviction that such welfare is best assured by a full realization of the British policy in Palestine as defined in the Mandate. Those supporting law and order, all those standing for progress, all those in sincere sympathy with the clear aims of the Policy, may expect this journal to bring them hope and encouragement. Those who seek by open or devious means to obstruct the policy of the Mandate may count on a fair presentation of their actions and views, but they can be given no other encouragement.



President Isak Ben-Zvi, Mrs. Ben-Zvi, and Jerusalem Councillors stand in tribute to Gershon Agron at the Jerusalem Municipality, where the late Mayor lay in state prior to the funeral yesterday.

The Parting of the Ways

May 17, 1939

TONIGHT the people of this country will hear an announcement which will mark the end of one era and the beginning of another. Tonight the British Government will make public its intention to sacrifice Jewish rights to Arab insensitivity; to take away all but their all from a people having next to nothing in order to add to the possessions of a people to whom much has been given; to dethrone justice and enthroned privilege; to substitute for the spiritual heritage of Balfour the mailed fist of the Mufti.

Two emotions—humiliation and hurt—will be evoked in every Jewish breast by the Pronouncement. As regards the first, however clear the intention to humiliate, the Jew has no call to nurse this feeling. Rather is this an occasion for pride, were this the time to indulge such emotion. For the Jew is being humiliated because he has succeeded where it was believed—and hoped—that he would fail. He is to be artificially dwarfed because otherwise he would grow beyond the limits set for him arbitrarily by the caprice and callousness of another race. It is nothing new in the history of his people. His overlords and his masters have contrived long before this to legislate his growth, "lest they multiply..."

But if the Jew can master his sense of humiliation, he cannot overcome his sense of hurt. The blow to his pride might be borne, seeing that it is the result of a proud achievement, but not the blow to his being. This hurt, this injury, the Jew must resent and must ward off. He has not the power that the Arab protégés of the Empire have, of menacing British interests. He has not the instinct that the Arab protégés of the Empire have for dark dealings with the Empire's enemies. And this not least, because so many of the things for which the British Empire stands are things which are precious to the Jew. For another, though he has lost faith in the British Government of today, he retains faith in the British people of today and in the Empire of tomorrow.

Nothing has more clearly shown the smallness of Jewish power, and the hollowness of the myth of his influence, than the Jew's inability in the last six months to stay the hand bent on his degradation. But if he has not the power to fight nor the cunning for manoeuvring, he has the God-given

right and power to say "Yes" to what he thinks right and to give an emphatic "No" to what he thinks wrong. And an emphatic "No" by a people desperately clinging to their last hope of survival is no mean thing. It can wear many faces and take many shapes. It is a gradual process, in the course of which intentions are met with counter-intentions, paper pronouncements and actions with re-actions and counter-actions. No one can say at what stage the emphatic "No" will galvanize an embittered people into positive action. Launched today on an era of non-cooperation, the Jews are from now on forced to devise means of defeating the Policy which is about to be imposed upon them. Every lover of the Holy Land will pray that a reversal of this policy can be brought about by non-violent action.

Inevitably this day of the parting of the ways must affect relations between peoples. The servants of the Empire, in duty bound to help carry the new Policy into effect, must understand that it is not for hatred of their Government or people, least of all for hostility to themselves, that the Jews are from today committed to a policy of disobedience, but out of hatred of this Policy. They who have enriched the country beyond anyone's dreams, they who had swelled the Government's exchequer for it to be drained by the violence of the Arabs, they are now set upon a course which may mean much privation for themselves and, in consequence, impoverishment for the country and its Government. The Jews had hoped that they would be able to make fruitful the land until no poverty or want remained. They had hoped to do this, not by drawing on wealth existing only in the imaginations of their enemies, but by pouring out the last ounce of their strength. All the amenities which exist here, and which exist in no Arab country, are the fruit of Jewish work which does not seek to enrich individuals but to widen the country's scope for assimilating homeless and penniless people for whom no room is left anywhere. They cannot renounce this right. To them "living space" is not an excuse for ruthless aggression. If by clinging to this right they place themselves outside the pale of the law, let the Briton sensible of a people's misery ask himself whether he, similarly placed, would not do the same.

CREDO OF AN EDITOR

THE paper was born in the aftermath of the 1929 riots and the 1930 White Paper. It marched with the first wave of German immigrants thrown up by Hitler; through the 1933 riots which served as a prelude to the Arab revolt of 1936/39; the struggle over the Legislative Council down to the Second World War which witnessed the extermination of Europe's Jewry.

The paper always believed that the State would survive if it tolerated no religious or class war, and if it did not yield to Arab threats. The State was condemned to lead an ambivalent life—working and watching at the same time. The Jerusalem Post tried to keep its readers in the picture as it developed day by day; always maintaining its fight for the minimum decencies in personal, public and international relations. The paper had been part of the Jewish people's front when it was fighting for its existence

and its rights, and was now trying to "front" for the country as a whole; and it always did this from Jerusalem as its base.

December 1952.

FREEDOM of the Press is best expressed in the spirit of liberty which allows for the other man's bearing.

Liberty is a glass wall, and only Totalitarians try to scale it, as the Prague trial showed. But an editor is like the commander of an army—he must be prepared to withstand those who criticize the manner in which he leads the army.

Independence is the right to decide on a given line and to stick to it, guided by conscience. It is compounded of respect for the other man's opinion and a willingness to be listened to. The degree of independence is the image of the man, as of a nation.

December 1952.

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THE PEN AS A SWORD

This memorial supplement to The Jerusalem Post is from the pen of Gershon Agron, Editor, Mayor, fighter for freedom and justice. His three editorials on this page span a whole Zionist era: the founding of a newspaper for Palestine in 1932; the determined opposition to the White Paper of 1939; and the joyful voice of regeneration heard in the Jewish State.

The extracts from his address to the Mayors' Convention in Tokyo demonstrate his awareness of the problems of the rebuilding of Jerusalem and his desire to get on with the job. Extracts from other articles and speeches appear on the following pages.

TASKS OF A MAYOR

From an address to the Mayors' Convention, Tokyo, October 1, 1956.

I COME of a people with a long memory, from a country with a history reaching back to the very beginnings of civilization, and from a capital whose uninterrupted, and recorded, chronicles are household words in all parts of the earth inhabited by man who knows where three of mankind's religions were cradled, and whence and how they spread. The Jews are a history-conscious people, if for no other reason than that they have served for some four millennia as both the bearers of a meaningful message and the martyrs to all the vicissitudes and tribulations that go with the advance and recoil of an idea. The State of Israel, until eight years ago known as Palestine, has its very roots in the dawn of history; and Jerusalem, its Capital today, is again where it was in the times of King David, the seed and seat of man's striving after a guided purposefulness that transcends the material and immediate.

Compared to astronomic Tokyo, Jerusalem is microscopic, but the problems we must seek to solve are of a pattern. At the Quincentenary Show I was struck as much by the candour and courage displayed by the Metropolitan Government in advertising to the world what remains imminently to be done or planned, as by the imaginative thoroughness that has gone to illustrate what so successfully has been done. Fearlessly and pitilessly you broadcast your civic faults.

To quote the titles of some of the exhibits, your "Housing Problem—Shortage of Public Facilities"; "Degraded Traffic Conditions"; "Lack of Open Spaces"; "Degradation of Residential Quarters"; "Uncontrolled Development"; "Over-concentration of Population and Industry".

Who in this wide world is free of these drawbacks to decent, organized living of the multitudes? But the Tokyo authorities, only just emerging from a truly Herculean task of reconstruction, on what our Indian friends would probably call a Himalayan scale, have the moral courage to proclaim them: knowing that a correct diagnosis of social disease is half, or more, its cure.

And we are beset by the same problems, for *wastis mutandis*, we can, bar the scale, match your difficulties, one by one. You have, since the war's end, doubled Tokyo's population. So has

Jerusalem: so has the all of Israel. You have re-embraced your refugees; so have we, except that your returning exiles have come in the main from your own country, while the ingathering of our people extends from some countries in Eastern Europe to the wildernesses of North Africa. So, like you, we are challenged by the need to create open spaces to serve as "Lungs" for the people; haunted by slum conditions; harassed by anxiety for the safety of people threatened with flood, or living in houses condemned as dangerous. We share your concern for uncontrolled development and, as you say, "over-concentration of population."

Through fair weather and foul, in sun and storm, and earthquake, we bear, as City Fathers, a solemn duty towards those entrusted to our keeping; and the more helpless, the clearer and sharper our task. Our job calls for dedicated skill of brain and brawn; for a compassionate heart, and an understanding mind, so that we can, even at the risk of some injustice to the few that are strong, be just to the many who are weak and in the need of care. Leadership requires the ability to care for the common man, as well as to count him for the purposes of election.

This is true of all cities; it is especially true in my Country and City, where we must constantly be on the alert and practise—working always on two fronts, and seized with a kind of mass schizophrenia; our minds and hearts fixed on the double task of providing for a safe shelter and a better society for those Jews in need of a refuge, and defending a country beleaguered by its Arab neighbours to the North, South and East. As in the days of the Hebrew Prophet Nehemiah, so today: "Everyone with one of his hands wrought in the work and with the other hand held a sword."

Thus we are destined, until peace dawns—and may it dawn soon, sooner to operate on two levels: the civic level which all Local Authorities share; and the plane of defence in the face of unrelenting emergency. This we are enabled to do, because we are given no choice, if we, and all that we have achieved, are to survive. And survive not only for our own sake; for we see ourselves in Israel, not a small and orphaned unit in the age of atomic calamity, but a bridge between civilization and culture.

Third Independence Day

May 10, 1951

THERE is a song in every Jewish heart because three years ago an ancient and tortured people came into its own again. There is not a man or woman of Jewish birth or leaning on the face of the earth who does not feel ennobled because a handful—and half a million out of a possible remaining ten million is a mere handful—found the will and were able to summon the strength to reclaim their authority over themselves. Distinguished or not, articulate or condemned to silence, active on behalf of Israel or passively looking on, openly wearing this fresh prestige or secretly sharing in it; all Jews, high and low, rich and poor, proud and humble, free and enslaved, have for three years throbbed to the thrill of the new and dearly bought freedom.

There is a song in every Jewish heart, and it is a song for which some have paid with the lives of their children while some have given no more than the scales of the song. For many the song has been forced from the funeral pyre Hitler lit, and for some it is a blessing in the shape of an advantage or a windfall. For some the victory they sing had to be wrung from a callow world deaf to the hunger of a freedom-starved people, for others it is unearned gain and the fruit of good fortune. The right to rejoice is a right that

will be denied to no Jew. The right to the fruits of the new freedom is a right that will be denied to no Jew. The right to pride is a right that will be denied to no Jew. Yet pride can be an engine generating energy or a trapping reflecting conceit. Pride without pain is a vain emotion. Which shall it be—pride that will move us to action, or pride that will pull us—in self-sufficiency and self-esteem? This is the question every Jew must ask himself.

It will not be said of the Jews as a whole, of those in Israel least of all, that the transformation which is Israel has turned their heads, that the song in their hearts has led them to give themselves airs. But it must be said that our song requires, for an accompaniment, an explosion in people's heads. Tempo, temper and texture—all three—forgive us to relax in self-containment. The task is prodigious, the time short and the actions harsh. But the task is of historic grandeur, the time is when we prayed for, and the actions, if they are borne in dignity, are but a small price to pay for an end to martyrdom.

Let the song in Jewish hearts ring out; let the explosion take place, that will clear away all smallness of measure or vision; let there be pride deserving of the pangs of birth and the pains of growing up.

AGRON'S VISION OF A PEOPLE 'CONDENMED TO GREATNESS'

From an address delivered at Drexel College, Philadelphia, during Gershon Agron's first visit to America. The introductory passages, not reproduced here, dealt with his early association with Philadelphia and with the College, a graduate school for Hebrew and Cognate (Semitic) Studies. After mentioning that for over 30 years, since leaving the United States, this country has been his country and Jerusalem his city, Mr. Agron said:

... What is this society I have seen emerging and shaping — what is its drive, content and purpose? Surely it is Jewish in all three. We are fertilizing a new civilization, resting on pillars of a tradition which, in conscious defiance of oppression and temptation, we carried for more than 20 centuries of dispersion. There have been times when among our ancestors there arose men of small faith and little courage who asked whether this burden under which they were crouching, and staggering, was not too heavy to bear. They could not know that at the end of the dark tunnel there was light, the light of liberation and sovereignty; that the dedication of a people to its purpose must be rewarded. When the Balfour Declaration came, in 1917, an illustrious Yiddish poet, Avraham Reisin, wrote that it was not a gift; it was an award wrested by the longings and prayers of generations. And when the Jewish State, the State of Israel, had been fought for and won, it represented a pattern fashioned out of the immediate chaos which the departing Mandatory had created; a crystallizing of a way of life that is Jewish, Jewishly distilled from old wine in old bottles, and which only called for swift and dramatic translation and adaptation to make it applicable to the exactions, exertions and disciplines of life in the Atomic Age.

Socialism of the Bible

Mentally, we were prepared for this challenge. Of the tribute man pays to our Bible, the appreciation that it has exalted righteousness by making it readable is not the least worthy. Righteousness and justice are the very heart of the Bible's teaching, with the dignity of man as an inescapable, inevitable corollary. Before there was law in ancient Israel "each man did as was right in his own eyes." A body of laws, regulations, controls and restrictions came as a check of the rugged individualist. These laws became economic blueprints and took the form of a social pattern which we should do well to apply this day. Twenty-five centuries back, we had private and cooperative businesses, to curb the appetites of the land-owning tycoon and swash-buckling industrial buccaneer. Take the Mosaic land-laws, and no agrarian reformer could improve on them. The Jubilee Year for the land, said a writer recently, "guaranteed minimum equality without repressing incentive... the return of the land to the original owner on the 50th year gave everyone a fresh start, but the intervening years allowed differential rewards on the basis of ability and industry."

Only in a democracy is human dignity respected. Our longing for Jerusalem was always bracketed with human freedom — "Next year in Jerusalem, we shall be free men." The striving after political freedom for the people as a whole always went hand in hand with the struggle for the social and economic well-being of the individual. The ancient State of Israel represented a synthesis between the Jew's instinct for survival and a yearning for that dignity which only liberty can give. Whereas, in the modern world, and as recently as the Napoleonic wars, trade unions were declared illegal in England, and it required special legislation to make it legal for workers to combine in unions for collective bargaining, our old pattern was there. It was not that of a picturesque streamlined Utopia. We are moulding a society in which the basic freedom, the essential rights and minimum needs of every man and woman will be honoured and protected. "Judaism never minimized the need for social thoughtfulness," writes Dr. Oscar Fasman in a series of admirable essays that form Dr. Leo Jung's compendium on "Israel of Tomorrow." The poor are not condemned to stay poor. In the "Republic" of Plato the members of the working class are chained to their class. The Anglican offers thanks for being born — and remaining — in a given station of life. Not so Judaism, which recognizes no inferior status as permanent, or as God-given station.

"It was a commonwealth (that Moses founded) in which none should be condemned to ceaseless toil, in which, in the absence of deep poverty, the main virtues that spring from personal independence should harden into a national character... It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic code." These are the words of Henry George in his moving essay on Moses. The Rabbis, in keeping with this Mosaic spirit, took action against anti-social individuals, monopolistic practices, price fixing, and commercial exploitation. Even profits were limited by Judges in the Jewish cities.

In this tradition of righteousness (For remember, "Zion can be redeemed by righteousness only." Righteousness, righteousness shall thou pursue in order that thou shall live and inherit the land) our authorities in Israel are acting today, when they go after the hoarder, the blackmarketeer and the scalper. In this tradition, we conduct our land settlement. When Israel first went into Palestine, each family was given sufficient acreage from which its members, through the labour of its men and the cooperation of its women, might derive their sustenance. Labour colonization, beginning with Degania in 1908, the first kibbutz, to this day follows precisely this order. For what is our agricultural cooperative or commune but individual insurance and national saving? It is not a rigid and brutal Kibbutz strait-jacket. It is an economic shortcut, on a collective scale, which seeks to plant the largest number of people on the smallest area in the shortest possible time and at the least cost. But for this system we should have needed far larger areas, much more money, and a great deal more time, to put on the land the num-

Bread, Troops and Trust Point to Israel's Way Ahead



Gershon Agron (left) as the leader of the Israel delegation to the International Congress of Journalists at Prague in 1947.

Pleasure in the Soil

Love of the land and the dignity of labour were among the attractive attributes of our old Jewish civilization. Recall Josephus in his "Against Apion," writing, "We have no pleasure in business; we till the ground, living our own life." Someone has calculated that more than a hundred of our Sages were working men. Craftsmen were among the chiefs of the Supreme Court. A High Priest was called from his stone-cutting to his great office, just as a king was called from his flocks. Our forefathers knew, too, of collective labour action and collective bargaining. Group arbitration was known in the 4th century. There were industrial courts that decided the right of the worker to down tools, though not many strikes are recorded, except for the perhaps isolated instance of a hapless Melamed who rebelled against the traditional penury to which the profession sometimes failed to add him. The claim to work was recognized, as of right and not on sufferance. The working man, looking for a living, was not to be at the mercy of the employer. Social services were at the disposal of the lame duck. "And if thy brother be waxen poor, and his hand fail him; then thou shalt uphold him; as a stranger and a sojourner shall he live with thee" (Lev. 25:35). Quoting this, Dr. Jung recalls the Midrash that "This is to be compared to a burden on a donkey. As long as it is on the donkey, one man may take hold of it and keep it there; but once it is down, five men may not be able to put it up again." One hesitates to let the German language fall from one's lips, but then Heine is different. It was the Hitlerites who burnt Heine's books and had decreed that his German was really Hebrew. See how right the Nazis were, in this inimitable satire:

*Aber wenn du gar nichts hast, ach,
dann lasse dich begraben,
denn ein Recht zum Leben, Lump,
haben nur die, die etwas haben.*

Our old society was not designed to provide a Roman holiday for the fittest, physical or intellectual. The labourer had to be paid for his hire without delay ("neither shall the sun go down upon it" Deut. 24:15). Local Boards of Justice arbitrated conflicts over pay and conditions of work; and if the scholars consulted are right, there is no record of imprisonment for debt. Even the thief was given the chance to work off the amount he stole, and could thus escape branding. Some of the ethical principles of the Jewish religion were accepted by the daughter religions, Christianity and Islam. "The greatest good for the greatest number" became the creed for a part of a part of the human family; it is the Talmudic principle of the suspension of individual privilege when it interferes with universal good. But the majority is not always right. "Thou shalt not follow a multitude to do evil" (Exodus 23:2).

Today, in Israel, if humanly possible, we are determined to avert what has been called "the major problem of human unhappiness," the war between classes. Dare we hope for a class-less society? If not, my personal prejudices is in favour of the labouring class, on the "greatest good for the greatest number" principle. Prejudice was defined by the late Justice Holmes as the "inarticulate major premise"; one is prejudiced in favour of fair conditions, and even grace, refinement and gracious living for all; and prejudiced against too much plenty for the few. After our national revolution, there must come a spiritual one as away from the acceptance of the rule that the good things of life belong to the few. It is not in keeping with the times, and certainly not in keeping with our inherited teaching. Even economically, this would not be practicable. We have to compress into the space of a generation or so, the civic growth that elsewhere had been the outcome of centuries. For it is no longer a question of a "Jewish State in our time" but a "Jewish State in no time." And in this state, we shall have carefully to guard against the State becoming paramount rather than the citizen. How to keep the State strong without weakening the individual is, perhaps, the most challenging problem of our day, especially as everything is today regarded as the concern of the welfare state.

We are condemned, if not favoured, to act greatly, to do great things — in a hurry. We cannot afford half-measures. If it means the merciless application of the theory which one of our distinguished economists has called the "theory of comparative suffering," we cannot blanch and retreat. By the end of last month we added 85 per cent to our population as it stood at the outbreak of the Arab war. By the end of another month or two, our population will be double what it was in the middle of '48. We have taken in as many newcomers in the last 30 months as in the preceding 30 years; started as many agricultural settlements — 260

to be exact — in these 30 months as in the 70 years before, counting 1881, the year of the Bill, as the starting point. This has been achieved with a smaller number of unemployed than anywhere in the world. And this phenomenal progress parallels, for it must parallel, an unprecedented operation. "Operation Salvage" I have called it; but not salvage alone, integration is indivisibly part of the operation. In a very short time — how short nobody can tell — we must reverse the process of dispersion of 2,000 years — concentration in place of diffusion. The return from Iraq, once Mesopotamia, what is it but the Babylonian exile in reverse? We are redeeming the Jews from a land where the vaunted Arab hospitality and tolerance, which many always knew to be more shadowy than real, has not stood up to the test of humanity. We shall, as nearly as this can be done in the critically short time at our disposal, take the last Jew from the land between the Tigris and Euphrates; and having done so, shall lock the door on that asylum of some 25 centuries, and throw away the key — with some sorrow but without regret, and with a minimum of recrimination and only as much anger as, humanly, is to be expected. These strains and stresses and demands have followed, are following, our war of liberation. In an authentic estimate of £100m. as the cost of the war, we reckon to have squeezed out of ourselves, the citizens and residents of Israel, £70m.; £30m. coming from the Jews abroad, notably of course from these United States. And all the time the maximum means have been crucially short of our minimum requirements. We have yet to overcome the lesson Schmulik Hefter, a member of the Tel Josef Kibbutz, tried to impart to Chaim Weizmann a quarter of a century ago. I happened to be present at that seminar in a silo, or stable, when Schmulik, short and stocky, looking for all the world like a rock rolled down from the hills of Gilboa in the shadow of which we were sitting, said: "When we need a cow, and are allowed in our budget money for only half a cow, we do not buy a cow: We can neither buy, nor milk half a cow; we buy meat or milk, and in the end have neither money nor cow."

Land and the Law

We have travelled some way from that economy, from the microscopic to the astronomic, from pilot plant to conveyor-belt production, so to speak, but are still paying, and for a long time must continue to pay the price of Operation Salvage. It's a hard row to hoe, and we must not make it harder by studding it with injustices flowing from inequalities. Only by the fuel of equality, the lubricant of social justice,

can we keep our giant pressure cooker boiling, a pressure cooker into which a 1,000 new people are poured each day. We should do so if we were not Jews, and were sensible. As Jews we can do no other. "Love thy neighbour as thyself." And it was the revered Solomon Shechter who taught that you cannot love with another man's heart, not alone God, but your fellow man; another concept introduced by the Bible in the word "rea" (fellow). We are bringing in strangers, whom it is not hard to dislike, because of their unlikeliness. So we must remember "thou wast a stranger in the land." They must not be exposed, these "strangers" from the Yemen, from Hadhramaut, from Cochin India, from Morocco. From Tunis, from Rumania, from Transylvania, from Afghanistan — they must not be exposed to the corruptions of inequality and underprivilege. If we do, we face the peril of England before the bloodless revolution now going on there, of a people divided into two, the upper and the lower, the educated and uneducated, the privileged and under-privileged, and even in language, the County and the Cockney. This is why, at home, we are forced to recognize that we are condemned to greatness, where no sights can be raised too high, where no taxation can be too lethal. For this is our enterprise, governed by the law of comparative suffering. "The law of the land is law" has been the guiding rule of Jewish life in dispersion: how much more so when the land is ours and the law ours. Thus a Jewish Socialist, Mr. Weinstein, writing in the "Jewish Frontier":

"We have gathered together not only the exiles, but the saving ideas of mankind, and are knitting them together in true eclectic Jewish fashion and adding the Jewish label — bearing the threefold signature of Israel, God and Torah. Whatever zealotry is manifest in Israel is largely in the spirit of the advocacy, not in the content of the cause advocated. And this is good, for the variety of impacts on Israel, and the open receptivity to these impacts, is creating a social structure which gives the lie to many of the harsh alternatives of history, the brittle Procrustean 'either-or's' on the sharp horns of which so much of quick human flesh has been impaled. Already we see in Israel that there is no mutual exclusiveness between private and collective enterprise. Grocery stores, clothing stores, cinemas, repair shops, beauty parlours, and all personal service industries are best managed privately; while buses, railroads, shipping, postal services are best run by the State. And there are enterprises like building construction which are jointly managed

by the State and private entrepreneurs, and some have a three-fold management of State, cooperative, and individual managers. There are some lands which are most usefully exploited by private ownership, some by cooperative management, some by completely communistic colonies."

Three Pillars of Society

Like all society, ours rests on Con-fucius' three pillars: Bread, Troops, Trust. Bread we must eat in austerity; Troops we must keep against Arab second rounds of imperialist appetites; and Trust, confidence among the returning exiles in our ability to shape our own destiny we can have only if we oppose to the perils of pigmentation the healing qualities of equality and freedom and opportunity — as has been done in this great and generous land. For we must have, if only as the price of the collaboration of the backward — they will not be backward for more than a generation — progress without poverty, progress without too many tears, and progress with only reasonable private profit. Hence our social services, our health and insurance system; hence the Histadrut, or Labour Federation, as an umbrella under which all who work and are organized (and they are about half Israel's population) are received, guided, taught, healed, protected, insured — from the cradle to the grave.

Rightness and righteousness are our watchwords also in international affairs, in our dealing with nations. Non-identification emblazoned on Israel's banner is not stony-hearted and wooden-headed. It is a self-ordained gift by a nation that must be free to decide what is right, and who, and what our true interests dictate. The Prophet Amos' denunciation of national cruelty is a pointer in this direction, and the Rabbis later laid down that righteousness exalts a nation. Jewish international law recognizes war only as a means to uphold the law, and it was to uphold the law of the United Nations, as well as in self-preservation, that little more than a half million Jews stood up to the Arab armies behind which there were 40 million: A war of defence requires no justification. And our action against Syrian murderers on the Hula needs no defence. No people has a greater interest than we in the preservation of international law — were we not the first victims of the bestial Nazi lawlessness that has robbed us of a third of our number?

Here in halting and sketchy outline is the root of our social and international way. We have no choice and we must allow no mesh of doubt, hesitancy, or faltering across our vision. The changes that are shaking the world may bring us changes, for good or ill. Revolutionary change is taking place in us as a people: We are replacing self-consciousness with plain consciousness.

We know that we must go on and on, never recognizing the breaking point. Recognizing the breaking point is but one of the very many luxuries that the mandate of history does not allow us, and which in our self-inflicted austere regime we cannot indulge. For this reason, there never will be a breaking point. The task of fertilizing a new civilization, to which we and the Jews of the world have set our hand, must prosper.

Gershon and Ethel Agron distributing encyclopedias to children born in Jerusalem on the day of Israel's Declaration of Independence.

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SDE BOKER and NASHVILLE

Gulf Between Israel and Western Jewry

From an article in The Jerusalem Post in the summer of 1954, on the occasion of a meeting of the Zionist General Council, to which Mr. Agron was a delegate, and which dealt with the relationship between Israel and the Diaspora.

THE separation between the State of Israel and the Jews outside Israel was born of the State, at the time of its emergence; and the recent meetings of the Zionist General Council and of the Ihud, or Zionist-Socialist Federation, did nothing to bridge the divide. It will be remembered that the ink was not yet dry on Israel's Declaration of Independence when Zionist leaders in America began proclaiming their separateness from Israel. At the same time as they eagerly associated themselves with its material needs, moral purpose, and enthusiasm accepted its role as savior and ingatherer of Jews that had to be saved from among the broken remnant in Europe, or those imperilled in Arab lands, they took good care to make it plain that their responsibility ended there.

The year 1948 was the peak year in the mobilization of financial help for the State — in the Americas, in Britain, in South Africa, and everywhere else. In rallying, as they genuinely did, in giving of their means in a measure that has become the envy and despair of non-Jews, the Jews in the Western world had impressed on them that they were in no sense affiliated with Israel. Except as helpers, advisers in certain of its operations, investors, and possibly also as remote control planners, their part was that of loving and anxious onlookers.

On Israel's side, at the same time, it was made abundantly clear that in sovereign Israel only its citizens could make the country's policies and laws, and that only those Jews who were its citizens were answerable for the new nation's conduct.

Neither the State nor Jewry has reason to reproach itself for this partial divorce, which implied the dissolution of a marriage that had not taken place, and which did not deprive the State of the bed and board provided by the other party. The timing was perhaps a little unfortunate. It betrayed, on the American part, a measure of impatience and precipitancy, which might well have led to rejection if the danger of dual loyalty had materialized. Talk of separation began at the meeting of the Zionist General Council in Jerusalem late in the summer of 1948. Members of the Council coming from abroad travelled to Jerusalem by an ill-made road — the Road of Valour — in place of the highway lost to the Arabs when Latrun was abandoned. The city was short of power, water and food; and everything else in the new State, from the Provisional Government down, was makeshift and improvisation. The separation between the parents thus took place while the infant, and for all anybody knew, a premature infant, was still swathed in cotton wool.

Volunteers in Times of Stress

It is not in the least profitable to inquire, six years later, into the compulsions that precipitated the division, or whether they were real or illusory, except to note in passing that it was proclaimed in a fever of haste worthy perhaps of a better cause. For all that, there was nothing startlingly new in the rash of pronouncements. American Zionism was ever ready to help, advise and, in the economic sphere, even to control from a distance; always geared for public action on behalf of the Jewish National Home; never failing to attempt to mobilize American opinion on its behalf — for all that, it was never part of the Yishuv, never more than an absentee partner. Personal participation was at all times a negligible quantity. The first Zionist Commission, in 1919, numbered two or three American Zionists. One of the first of the Zionist Executives to be formed, shortly after the First World War, had among its members an American Zionist with a commuter's ticket.

For the non-Zionist side of the Jewish Agency Executive, in 1929, three Americans were recruited — two of them leading Zionists, one from America and one from Germany. Jews coming from America to settle in Palestine were always an exception. Neither less nor more than Jews in other parts of the free world, American Jews have been a standing demonstration of the fact, that the only mass migration is a forced migration; that, apart from idealists and the so-called maladjusted, the mass of people do not voluntarily pull up their own roots, however much they may envy and admire those that do.

Emergencies have stimulated personal participation. It was so towards the end of the First World War, when some 5,000 men in the U.S., Canada and Argentina volunteered for service with the Jewish Legion. It was so again in the War of Liberation, when from America hundreds came to the aid of the Haganah and proved their decisive worth in the ultimate victory. But barely a tenth of those who had come with the Legion in the First War stayed on after 1949, and not more than a handful of the gallant volunteers in the Arab-Israel war are with us today. This is as true, in the main, of the volunteers from Britain, as it is of those from America, or from France; and only a little less true of the South Africans.

What it comes to is that Jews enjoying the security, comforts, prospects and opportunities of the free world are not inclined to exchange them for the widely advertised insecurity, discomforts, risks, and lack of opportunity in Israel. That many of those who have burnt their bridges and settled here have discovered, or made, opportunities; that some who have come to do good have done well by themselves, all this has had little effect on the stay-at-home Zionists, who find cherishing and sharing two quite distinct emotions.

In itself this is perhaps not unnatural. But this state of mind is evidence of a remoteness amounting to dissociation from Israel and all its works — an aloofness which renders

understandable, if it does not produce or cause, the urge for separation, and separateness, between the Jewry of the western world and Israel. And this attitude is linked with another, whether it springs from it or not — a detachment compounded of querulousness concerning Israel, and a tendency to accept it on terms, if it is to be accepted at all.

Because the Western immigrant will not voluntarily renounce or be parted from his passport, language, standards, habits of life and of thought, his approach to the new country, for all the magic of its appeal and the challenge of its very hardships, is hesitant and finicking. Strangely enough, this goes for very many who, on the ground on which they were bred, were not notable for fastidiousness, and had little chance to exercise it. Always allowing for conspicuous exceptions, in the main they are martyrs to chronic schizophrenia. They cling to a mental reservation the size of their America, or Britain, or South Africa. The comparative ease and plenty they left behind grow and swell in their fancy with distance and time. Whether it beckons to them or not, there is always the attraction of the home they left behind them, and the enchantment of distant family and friendships. Disenchantment is often a matter of a return passage, or even its mere prospect; and total identification in the circumstances is all but impossible.

The mental reservation works both ways. The parents at home cleave to it no less than the self-exiled son or daughter. Any incident in Israel, any attack on the borders, or shots on the roads or in the towns, will produce a sheaf of come-home cables and letters from families asking whether the son or daughter here has not had enough, and pointing out that the perilous life is for other parents' children.

Nor is wooing Palestine, and now Israel, on terms a recent departure. As early as 1920, in London, at the first World Zionist Conference after the First War, the best of American Zionists, and the noblest, conditioned their Zionism on Palestine being able to live up to certain irreducible standards in financing, and administration, in healthful conditions, and in social behaviour. Brandeis and his friends did not openly insist on Palestine being created in the American image, but it was plain to see that a Palestine not so fashioned was not quite their ideal. In essence, this was the quarrel between Weizmann and Brandeis, between Pinsk and Washington, as so aptly epitomized at the time.

Twin Pillars in Free World

Today the difference may be expressed in terms of Sde Boker and Nashville, Tennessee. Nashville is the home of the recently elected President of the Zionist Organization of America. Whether perfectionist Zionist or not, Mr. Mortimer May has warned us that to claim, as Mr. Ben-Gurion does from Sde Boker, that a Jew is entitled to call himself a Zionist only if he makes Zion his home, is more likely to repel American Zionists than attract them. And Mr. May, who has been made American Zionist spokesman only in recent weeks, echoes what Zionist tribunes in America say who have given their lives to the Movement.

When Mr. Baruch Zuckerman, a teacher and preacher of Socialist Zionism in America for nearly half-a-century, affirms, as at Beit Berl during the meeting of the Socialist Zionist Confederation, that a good Jewish school in America which inculcates Jewish national values is as needful and important as a new border settlement in Israel, he is in effect repeating what the President of the ZOA has said: that it is as useful and important for a Jew to be a good Jew in America as for a Zionist to settle in Israel, and that it is to Israel's ultimate advantage that there should be good Jews in America.

Both Mr. Zuckerman and Mr. May, out of a Jewish consciousness of varying depth, it is true, are at least as mindful of the Jewish future in America as of Israel's future. In fact, Mr. Zuckerman pleaded that both on the long and short-range view it was essential to let American Jews be. If, on short range (he argued), Israel's very security depended on Jews from America coming here to augment Israel's strength, then we must resign ourselves to Israel not being secure because there was not the least likelihood of any such numbers coming from America as to contribute perceptibly to Israel's manpower. And on the long range, Israel must recognize that the Jewish world rests on twin pillars: Israel, and Jewry in the free world. Any weakening of Jewry is a weakening of Israel, whether through assimilation or another form of attrition. American Jewry must therefore be permitted to find its own Jewish way, for its own sake, and for Israel's, without the embarrassment of claims it cannot or will not meet.

That by this reasoning he is exposing Israel to extinction, assuming Israel to need numbers of Jews from America to maintain its existence. Mr. Zuckerman will not perhaps admit; and if he did, he could only reassess that, however deplorable, it was a fact that if Israel's present or future depended on the personal participation of numbers of Jews from America, then neither its present nor its future could be assured.

None will dispute Mr. Zuckerman's twin-pillar credo. It is hard to conceive of anything more disastrous to Israel than a weakening of Western Jewry, whether on the civic, political or economic front. But Mr. Zuckerman would be the last to claim that if a tithe of a tithe of American Jewry were to find their way here and be assimilated here, American Jewry would be impoverished. If numbers are decisive, then the departure of 50,000 a year, assuming such an astronomical improbability, would be more than balanced by the natural increase, and America's total Jewish strength would be unimpaired.

American Jews, in particular — and Zionists most vociferously — refuse to regard their homes in the Diaspora as anything but home. They insist they are not exiles, and America no Galut. They jib not only

at the word Galut, they reject also Tzufut (dispersion) as a description of their status. They dislike intensely the late Haim Greenberg's distinction between the Diaspora being a dark night, in countries of oppression, or a moonlit night in the free countries. America is no mere domicile, and if hard-driven Israel were to raise the age-old question, "From whence comest thou?" the answer, in terms of manpower, might well be, "not from here."

Need to Stimulate Pioneering

On the surface, then, there is not much to choose between the Western contingent at the Zionist General Council meeting and those who remained or had come for the Conference of the Confederation of Zionist Socialists. There was a parallel insistence on intensification of Jewish life in the Western world, and a corresponding withdrawal from the Israelis' claim to personal participation on a mass scale. Both tended to by-pass the possibility that, in an emergency, thousands would again rush to Israel's side.

Yet there was a difference. Whereas the American contingent at the Zionist General Council agreed with some reluctance to a form of national education which might, as a by-product, yield individual halutzim, the Zionist Socialists agreed it was their duty to promote halutzut. Whether this emphasis alone will bring halutzim remains to be seen, and if the past is a guide to the future, the yield will not be impressive. The insignificant yield is perhaps no reproach to either those calling themselves General Zionists, or Socialist Zionists. If stimulating halutzut is a spontaneous function of the State, the State has failed in this instantaneous task, not less than the Zionists in the Western world. If it is a lack of a failure of educational processes, Israel is as much to blame as the Zionists.

Israel, eager for halutzim from the West, has failed as signally in this phase of public relations as have these Zionists whose readiness to recruit halutzim is tempered by a persuasion (active in the case of General Zionists and perhaps ruefully and reluctantly accepted in the case of Socialist Zionists) that there are no halutzim to attract. This common assumption produces an agony of mind and of heart which makes men and women in both camps clash before challenge and shy away from debate.

The Zionist Movement, guided by Israel and driven by the direst of its needs, can retrieve itself by engaging on two parallel public relations endeavours. It should strive to endear Israel to the world at large, and the Jewish people wherever they are to be found, leaving to the Government of Israel the task of evoking the utmost loyalty of its citizens to their own State. So far, neither the State nor the Movement has displayed conspiratorial ability in either field.

On a global plane, we have yet to produce a novel which will do for Israel what, to take an example, Pearl Buck's "Good Earth" has done for China; or such a "natural" for a film as this story of Miss Buck's turned out to be. We have relied excessively on the printed word, in an age when radio and television are supplanting it; and even in this area we are inbred and preaching to the converted, with the world becoming aware of us only when there is an explosion in Israel loud enough to erupt in the world's vision; or when we appear as petitioners or offenders; or when we figure, involuntarily, as a pawn in the game played by the great powers.

When we have touched even the outer reaches of world opinion, we shall have put ourselves over to the Jewish people as well. When Jews learn to appreciate that loyalty to Israel raises no spectre of double allegiance, Zionism will be given a fresh start, with the hesitations and fears breeding aloofness dissolving with the mists. Then, and then only, can we hope that Jews will identify themselves closely, intimately and personally with Israel's trials and fortunes, its advance and retreat, its trials and its errors. Zionism is a way of life, and will then come into its own—as seen from Sde Boker in the Negev, and not from Nashville, Tennessee.

Furrow irrigation, border irrigation, sprinkler irrigation, tried out by men and women who have chosen the tonic of the wilderness, are yielding results. The salt is being leeched from the soil and the soil sweetened. These processes in one crude form or another were known to the Nabateans, and later taken up by the Byzantines. But since then, all but a twentieth part of the rainfall has run to waste, and the sown or partly sown turned into desert.

Tiny points of settlement, from Sde Boker down, are some of them, within a few miles of the borders east and west. The pioneers are intimidated neither by the traffic visible across the frontiers, nor by the forbidding soil. Their concern is with methods of irrigation. They listen to everybody who has anything to say, and learn. They have learned the tremendous fact that saline soil in itself is no hindrance.

Tomato stalks groaning under bunches of the green fruit are evidence, as at Wadi-Radhan, that man can turn salty land into sweet. At Ein Gedi, winter tomatoes have brought the mad settlers fabulous revenue.

The problem is whether you are to sprinkle or to collect water in furrows. "Don't always sprinkle," admonishes the fatherly expert sent by the U.S. Operations Mission to help, encourage and advise; "use surface irrigation; look for underground water. It may cost you

TONIC OF THE WILDERNESS

From an article by Gershon Agron in The Jerusalem Post of November 20, 1954, written following a tour of the Negev with a U.S. Operations Mission

IL-15,000 to dig a well, and if it must be abandoned because it turns to be a waterless hole, you have lost IL15,000. If you strike water, you have made a million."

Hearing this, you feel the stirrings of hope even for the ceramic pavements. The desert invites dreams, and you dream of giant bulldozers scraping away the layer of cinders not more than a couple of inches above the surface, until dirt that pays is bared, with irrigation of course. This kind of development, fanciful perhaps to the calculating economist, is called catastrophic, and very appropriately so called. The land waits for the catastrophic operation, and approach. It thirsts for water from rains that are stored and not wasted; a liquid redeemer.

As has been said, the Nabateans knew the secret, and so did the people of the Byzantine times. At Ein Avdat (Abde), there are deep caves hewn out of rock, with their mouths wide open to receive the rain-water. The Beduin either know where the cisterns are, or an unerring instinct leads them there. (Within the last few weeks, a Beduin woman who went to the biggest of these cisterns to drink or to fetch water drowned there.) And now young Israeli men and women from the smoother and slicker parts of the country are learning these secrets too.

Yet the Negev is not entirely dead. Livestock trails witness to the fact that these bad, dead lands can support life. And the gazelle streaking across the razor-edged jagged ridges at sixty miles an hour are more evidence that life, for the animal kingdom at least, is supportable. Camels graze off shrub in the mud-flows, but not in the ceramic pavement; and so do sheep and goats. And where there is a water hole, and of these there are not a few, the desert feels more. Here and there in the flatlands are grain pits dug by the nomad Beduin. The tribes come back there year after year, except in years of drought, to sow and to reap. The grain is inviolate. Desert law and desert lore are a guarantee against one tribe of the wilderness flinging the fruit of the labour of another.

Empty Triangle

But emptiness is the mark of the Makhteshim—the great dust bowl called Ramon, and Hatira and Hatzera, the smaller ones. It is so in the wilderness of Zin, and almost everywhere else in the inverted triangle formed of the two lines marking the frontier with Egypt to the west and Jordan to the east.

Everywhere—except at Wadi Radhan, now again called Yatbatah Valley, on the way to Eilat; the Ein Gedi oasis; Ein Yahav on the road from Eilat to Ein Hassab (now Hotzav); and of course Mash'abim, where water is stored to make the land produce crops. Here, young settlers aided by watchers, developers and keepers from the appropriate Government Departments are providing some sort of promising answer to the devastation.

Furrow irrigation, border irrigation, sprinkler irrigation, tried out by men and women who have chosen the tonic of the wilderness, are yielding results. The salt is being leeched from the soil and the soil sweetened. These processes in one crude form or another were known to the Nabateans, and later taken up by the Byzantines. But since then, all but a twentieth part of the rainfall has run to waste, and the sown or partly sown turned into desert.

Tiny points of settlement, from Sde Boker down, are some of them, within a few miles of the borders east and west. The pioneers are intimidated neither by the traffic visible across the frontiers, nor by the forbidding soil. Their concern is with methods of irrigation. They listen to everybody who has anything to say, and learn. They have learned the tremendous fact that saline soil in itself is no hindrance.

Tomato stalks groaning under bunches of the green fruit are evidence, as at Wadi-Radhan, that man can turn salty land into sweet. At Ein Gedi, winter tomatoes have brought the mad settlers fabulous revenue.

The problem is whether you are to sprinkle or to collect water in furrows. "Don't always sprinkle," admonishes the fatherly expert sent by the U.S. Operations Mission to help, encourage and advise; "use surface irrigation; look for underground water. It may cost you

her service, one did not learn. But the young man had just finished harvesting his tangerine crop and was taking a few days off, with his old bunch, pathfinding in the Negev hills. You looked at these two scouts, without rucksack or water bottle, or food, and concluded that it takes all kinds to make Israel's youth.

Between Two Countries

At night, on a tug-boat in the Gulf of Eilat, you are between two sets of lights—Akaba's to the east, and those you have left behind to the west. Do they twinkle at each other in animated friendliness or suspended hostility? It is not of course all one to the people on the tug-boat during a water outing. Resident and visitor alike are pining for animated friendliness. But in the still night, with the water lapping gently against your craft, your thoughts are turned elsewhere. You think of the hills you had seen all day from the wadis of the Arava; the hills of Edom to the east, your own Yaalon to the west, both bathed in the purple of Nut-brown limestone.

You remember Petra, the "rose-red city half as old as time," and its fine chiseled altars, but you don't envy it. During the day you had seen similar formations of rose-coloured limestone near Solomon's Mines; and where the Israel Mining Syndicate is at work, at Timna. And when you have seen the hills, you know why the sea is red: the water is a reflection of their hue. Nor do you envy the blueness of the Danube or the muddiness of the Mississippi.

The Jewish Agency for Palestine

Notice to Holders of 8% Debentures (Linked to the Cost-of-Living Index)

1961-1971.

In view of the fact that the Consumer Price Index for the month of September, 1955, as published by the Central Bureau of Statistics, does not include fruit and vegetables, the Agency has consulted with a representative of the Bank Leumi (the trustee for the above Debentures), with a trust company of the Bank Leumi Le-Israel (trustees for the holders of the above Bonds), and with a trust company of the Bank Leumi Le-Israel (trustees for the above Bearer Debentures) in order to establish the rate of interest of the above Debentures on November 7, 1955.

In order to avoid delay in the payment of interest, it has been decided that the Agency will pay interest at the rate of 8% per annum (basic index) until such time as the difference, if any, and the extent to which it affects the rate of payment in debentures with the linking conditions of debentures, have been established finally.

Adjustments of the difference, if any, will be affected.

For Non-negotiable Debentures: with those holders whose names appear in the Register of Debenture Holders on closing date, October 22, 1955.

For Bearer Debentures: Anyone presenting the interest coupon which falls due following the final establishment of the difference.

Inhabitants of Tel Aviv People of Israel:

YOUR CANDIDATE FOR Mayor of Tel Aviv: Mordechai Chaim Stern

YOUR KNESSET and MUNICIPALITY LISTS:

1961

THE PROGRESSIVE PARTY



GERSHON AGRON'S JERUSALEM



Major Agron set him the task of making people of all classes and creeds feel at home in the Capital. The recently completed Gau Almanzum (above and left) is a boon to the city's children. The late Mayor was a charming host to visitors, and is seen below with Queen Elizabeth of Belgium. At left, below, he talks with Father Rudolf Preller, of the Dornholz Abbey on Mt. Zion. He was a friend to clergy of all faiths.

Agron remained in Jerusalem throughout the siege and his courage was an example to all. An old soldier, he took an active interest in the security of his border city, and is seen at right taking part in an air raid precaution exercise.



Gershon Agron speaking on the "Yocal Newspaper" in Jerusalem in May 1949, as Editor of the then "Palestine Post". Seated from left to right are Nahum Goldmann, Daniel Auster, then Mayor, and the Jerusalem Commander at the time, Sagan-Aluf Moshe Dayan.

The Daily Newspaper Publishers Association of Israel deeply mourns the death of

GERSHON AGRON

and extend their deepest sympathies to the family and The Jerusalem Post

Together with the country's journalists, we deeply mourn the death of the founder, publisher and first editor of The Jerusalem Post, a great journalist and man of action

GERSHON AGRON

and express our profound sympathy to the bereaved family in its great loss.

Israel Advertising Association

Together with his family and the citizens of Israel's capital, we mourn the untimely passing of a noble man of manifold achievements

GERSHON AGRON

Member of our Board of Directors
We shall erect a fitting monument to his memory in our efforts to promote the continued development of Jerusalem.

Jerusalem Economic Corporation Ltd.

To the
Agron Family

We share your grief on the passing away of your dear

Gershon Agron

Tel Aviv/Plattfield, Mass.

We mourn

GERSHON AGRON

GOOD AND FAITHFUL SERVANT OF THE HOLY CITY

The Advisory & Community Committees of the Y.M.C.A., Jerusalem

ISRAEL-AMERICA SOCIETY

offers heartfelt condolences to the bereaved family and to the Municipality of Jerusalem on the untimely death of our friend

GERSHON AGRON
former Chairman, Jerusalem Branch of the Society.

The Youth Aliyah Department of the Jewish Agency

mourns the passing of its faithful friend

GERSHON AGRON

MAYOR OF JERUSALEM

and extends condolences to his widow,

E. T. H. L.

member of the Management Board of Youth Aliyah, and to the bereaved family.

THE BOARD OF DIRECTORS AND MANAGEMENT OF

Keren Hayesod

The United Israel Appeal

mourn the death of

Gershon Agron

Mayor of Jerusalem, faithful friend of the Appeal, and frequent campaigner on behalf of the Appeal in the Diaspora, and extends its deepest condolences to his family.

Friday Nights

If anything is vivid in my recollection of the Agron household three and four decades ago, it is the extent of their hospitality. "Friday nights at Gershon and Ethel's" was a Jerusalem institution in the mid-20s and later, both at the Bezalel Quarter home and in their house which is now part of the Israel Broadcasting Service studios in Queen Melisande Street. Everyone had a standing invitation to these occasions. Anyone who gave the excuse of "I wasn't asked" when taxed with his (or her) absence was regarded with Gershon's genial abuse.

One of his early ventures

was to found the Foreign

Press Association, of which

the late Canon Herbert Danby was Chairman, the late Elias M. Epstein the Vice-Chairman, and Gershon, the secretary-treasurer. It was a small body in the '20s—I believe it began functioning in 1924—but it kept in touch with current affairs and personalities.

JULIAN E. HELTBURG

ARTHUR SAUL SUPER

HE never failed to encourage

talent; his heart went out

to those who could write; he

made short shrift of those

who could not and aspired

to torment the public eye.

But his real anger was stored

up for those who held in

light the power of the printed word.

Gershon was fond of his

people, which he knew and

often quoted; the wisdom of

the world which he studied

in his childhood in Europe.

Life and death are held sus-

pended in the power of the

word, said the ancients, and

to him this was a truth

which brooked no compromi-

se. Those of us who worked

with him knew a whole

rounded man; we knew love,

we knew comradeship, we

knew sincerity.

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